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Good Karma is that which is pleasing to the Spirit in man; bad Karma is that which displeaseth the Spirit.—*Vishishtadwaita Philosophy.*

Judge not that ye be not judged. With what measure ye mete, it shall be measured to you again.—*Jesus.*

And from the book of Life the dead were judged by their works.—*St. John.*

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THE BASIS OF THE MANIFESTATION OF LAW.

II.

A few suggestions which were offered in a recent issue of the PATH, referring to the hypothesis of a universally diffused consciousness, may be followed up, possibly with profit, by an inquiry into the considerations which may make such an hypothesis tenable.

To secure the desired profit it would seem desirable that the two extremes in modes of procedure, the naturalistic or literal method on the one hand, and the purely metaphysical on the other, should be avoided. The objections to the former mode need not be stated, while the latter, which must in great measure be followed, is open to the objection that pure metaphysics interest and appeal to but few of the many for whom this subject, if intelligently presented, will have profound significance.

It was previously suggested that inquiries respecting phenomena should be made with reference to causes, and attention was directed to the ancient affirmation that the efficient cause and only possible basis of that obedience to law which is manifested in each and every occurrence which may be observed in the world at large, is a universal consciousness. It was also suggested that applications of this hypothesis might be made in various directions, and a few typical illustrations were briefly sketched; and as these had to do with the inorganic department only of Nature's great workshop, the attempt will now be made to carry the same inquiry, with the same hypothesis in mind, into the organic world, at the head of which man stands; to whom we may as well at once direct our attention as to begin at the foot of the class, however much we may be tempted by the simpler conditions prevailing there. While the superior conditions are undoubtedly more complex, they offer advantages which it is hoped may become apparent in the course of this quite unscientific discussion. The fact that the complexities of the human organism are so many and so little known is a good reason for preferring it, for our purpose, to a simpler type, since science, having little or nothing of positive value to offer respecting the operations of the human machine, may be the better disposed to entertain a suggestion coming from another school.

A few moments will be well spent in considering more fully the assertion that science is ignorant of the causes of the movements which distinguish organic life. Let us notice the history of a human being for a single day; the voluntary and involuntary movements, the operations of growth, repair, and waste; the conflict with disease; the response to obscure and often unsuspected conditions in the physical environment; and, most wonderful of all, the behavior called forth by the ministrations of opposed medical schools, opposed both as to theory and practice, and no one of which attempts to teach *why* certain causes, so called, which are duly catalogued in their materia medica, produce the results assigned to them. In all of this field of view we discern but this one conclusion which has been reached by popular methods, that certain things happen because they do happen. Certain remedies are classed as alteratives, for example, not for any essential reason, but because it has been observed that they act in a certain way. It is apparent, however, that one obvious fact may be seized upon; that the human body does manifest obedience to law. We cannot state that law, in whole or in part, while the conditions are so complex and obscure that we must abandon reliance upon inductive methods only.

Let us then take it for granted that man exhibits in his organism obedience to law, and search for the basis of this manifestation after our own methods. After emptying the mind of all that has been gathered from med-

ical literature, as a necessary preliminary, and fixing the attention upon the problem in its abstract form, it may seem to the reader, as it does to the writer, that a law which is to be obeyed in the operations of man's body must be communicated in some way *from a consciousness to a consciousness* acting upon or in the same or a related plan or mode. Several distinct and independent forms of belief, or conceptions differing in themselves, may be embraced within the terms of this general statement. It may be interpreted as the voice of the Christian God speaking to the spirit of man ; or the great spirit directing his red-skinned children ; or the higher consciousness may be regarded as Iswara, who

"Sits in the hollow heart of all that lives."

The most practical believer in that which he can hold in his hand will probably admit that there is much in the universe which he can not thus grasp, and he may as well at this point pay a debt of recognition to the many earnest and profound thinkers who have gone somewhat further than he in their search for the causes which lie back of the appearances and have reached, practically, a common conviction as to the fundamental basis of existence. Probably the clearest exponent of this conviction in modern times was Spinoza (whom service to the world is being tardily recognized), who demonstrated with the exactness of the finest reasoning that there was and could be but one substance underlying all the myriad forms of existence. This substance the English-speaking peoples call "God", while in other tongues and by other races other names have been used to express the same conception. This line of reasoning has been so fully and satisfactorily set forth in the literature which comes to us from the East that one is strongly tempted to revert at once to the admirable expositions of the relations of Pursuha and prakriti, spirit and matter, which are found in the translations from the Sanscrit constituting an important revival of ancient learning ; but this has been so often and so ably done by many writers in these pages that it may be well in the present instance to endeavor to approach our subject from a standpoint which is more familiar, and perhaps more acceptable to those who have not yet learned to place upon these venerable writings their proper value. Starting, then, with Spinoza's demonstration, it would appear obvious that if each atom is, in fact, but a portion of the divine substance, projected into the state of limitation or objectivity by the act of creation in the sense of manifestation, then one would expect to find in the behavior of that atom evidence of the possession of some portion or form of the essential attribute of divinity, which is consciousness. God is "I am". Man being, as to his physical body, a collocation of atoms, may therefore be expected to manifest in his body a consciousness which is inherent and quite distinct from that other form of consciousness with which, as his own thinking, loving, and hating personality, he is moderately famil-

iar. That the former mode of consciousness co-exists with the latter is abundantly evidenced by the fact that man does continually exhibit in his body obedience to law, while he is habitually unaware of the conditions under which these occurrences take place, and, in fact, knows little or nothing of the operations going on within him, except perhaps when they go amiss in some way he can as little explain. As the personality with which he is familiar knows nothing of the laws which he habitually obeys in every molecule of his body, we reach the singular paradox that, if our hypothesis be true, man, being conscious, is unconscious of the fact!

It is evident that we have reached a point when we must admit conceptions of consciousness other than the one in common use. It seems irrational to meet the difficulty by multiplying consciousness by an undetermined number, giving as a result certain distinct consciousnesses having a common abiding place in the mortal frame; but it seems far from irrational, and in harmony with what we can see of nature, to postulate a variety of planes, or, better, of modes, in which the one consciousness operates. In following out this thought we may look for evidences in man of a complexity of composition, and of the manifestation of higher and lower modes of consciousness corresponding to the degree of limitation attaching to the constituent elements grouped upon each plane of existence comprised within his system; the words higher and lower having reference to differences of state only. We may look first for a purely sensuous mode, and will not be compelled to look far, but when we advance beyond that admitted fact we enter upon the debatable ground where the great majority of men are unwilling to follow. It is in this field, however, that we must search for the consciousness which knows how to breathe, how to convert food into living tissue, and how to maintain the human body at a normal temperature of 98⅖° F. Beyond that, how many more modes there may be does not come within our present scope, but that such exist is very evident to those who have given much thought to the subject. Evidences of these higher modes of consciousness may be found, without extensive research and without making demands upon an easy-going credulity, in the conditions of the hypnotic state.

The literature of hypnotism is extensive, and many important facts relating to that state have been demonstrated upon authority which is adequate, but these facts are but little understood. It will not be possible to enter upon an exhaustive review of the results which have been reached, and for the present purpose reference will be made to one demonstration only, which has been conducted under circumstances so favorable and conditions so trustworthy as to inspire an unusual degree of confidence in accepting the facts stated. Reference is made to a monograph upon Hypnotism by Fredrik Bjornstrom, M. D., head physician of the Stockholm Hospital, etc.,

which has been done into English and published in New York, and which gives briefly a digest of researches made into this obscure subject by a number of trained and skilful specialists. On pages 68 and 69 of this publication are given accounts of experiments made by two physicians upon a young girl, for the purpose of demonstrating the control by hypnotic suggestion of the action of a Spanish-fly blister, as well as the production by the same means of the results proper to such an application by the use of an agent having no inherent capacity for producing such results. The reader is referred to the source given for the interesting details of these demonstrations, and especially for the record of the great care taken to exclude accidental and other sources of error which might vitiate the results of the experiments. It was shown conclusively that a harmless application, in this case some postage stamps, with suggestion that a blister was being applied, produced a normal blister, while a veritable application of the Spanish-fly ointment, with suggestion that no inflammation would follow, had no effect upon the surface upon which it was placed for the length of time requisite for the production of the usual consequences, It should be said that this brief statement does not do justice to the care and exactness with which this experiment was made, the details of which are narrated in the source stated, and should be read by any one who desires to appreciate the force of the argument which will be drawn from the premises given.

Bearing in mind that evidence is sought, first, of the existence in the body of a mode of consciousness which is inherent and quite distinct from that other mode with which we are familiar; and, second, evidence pointing to the existence of a variety of planes or modes in which the one consciousness operates, it will be found that the case cited presents just the evidences looked for. The application of a Spanish-fly blister is soon followed by an appeal to the consciousness which may be termed number one—the sensory plane in whichwe mostly live, and pain follows the attack upon the surface of the body. At this point another mode of consciousness which may be termed number two comes into evidence, in the action which gathers a body of serum, apparently to protect the underlying tissues from the attack made upon the surface, as well as to facilitate the processes of repair. While in the present instance there is an obvious relation between the two modes, there are numberless instances in which the action of number two is not so related. The specific response to a great variety of medicines, for example, is unaccompanied by any reference to the external consciousness. The special interest in this case centers in the demonstration of a third mode, which is superior to and dominates the other two, and which may be directly appealed to by the operator. Numbers one and two would recognize the harmlessness of the postage stamps and the active properties the blister, were it not for the fact that what must be recognized as a con-

trolling intelligence receives from an outside source instructions directly opposed to what may be called the natural order. If the behavior of "number three" in accepting the suggestions made in this and many similar cases be regarded as evidencing a lack of discrimination in the consciousness operating in that plane, a basis would be afforded for the theories advanced to explain the phenomena of mental healing, faith cures, and the like, by denying the existence of fixed laws; but it seems more in accordance with what is known of the facts to draw the inference that the consciousness acting upon the third plane obeys laws which differ from and are superior to those which are valid on lower planes of action. Be this as it may, it is evident that no less than three distinct modes of consciousness are apparent in the case under consideration.

That this demonstration has exhausted the complexities of the human consciousness is, *a priori*, most improbable; it merely marks the point which inquirers upon one well-defined and narrow line of investigation have reached. The literature of mysticism, ancient and modern, is replete with suggestions, to say the least, of modes of consciousness far higher than those here pointed out, and the present purpose will be accomplished if the reader is encouraged by an attentive consideration of the results which a scientific inquiry has reached to entertain not merely with tolerance, but with interest and favor, propositions bearing upon this important subject, which embody a well defined theory as to the constitution of man, and which offer to the deductive method a basis upon which to institute the inquiries and comparisons which, it is believed, will eventually confirm its substantial accuracy. This theory, which has in recent times been brought to the attention of many in theosophical literature, is the only one which offers such a basis, and is the key to the mysteries surrounding this subject of consciousness which confuse and perplex the scientific world.

H. L. C.

Hidden Hints

in the Secret Doctrine.

(*From p. 160 to p. 184, Vol. I.*)

By W. J. Q.

Mars and Mercury bear an occult relation to the earth which will not be explained. *V. I. p. 163.* This is not because no explanation exists, but because, as said (*p. 164 footnote*), these explanations belong to high grades of initiation.

Figures and Numbers the key to the whole system; *V. I. p. 164, last line.* This has often been stated. Among the Jewish cabalists it is said

that the Universe is built by number, weight, and measure, and that harmony is the law reigning over all. Now if the hint given be true, that figures and numbers *will not* be given for the above reasons, then it is useless for students to bother their minds about the occult meaning of numbers, as so many now do ; for this occult meaning cannot be found without assistance.

VENUS IN HER 7TH ROUND. See italicised para. *on p. 165*, where it is said that that planet is in her last round. This must be her 7th. Hence the men there are as gods to us, and, if the argument from analogy is to be relied on, some of her great light must emanate from those beings and not all be from the sun.

MARS WITH TWO MOONS NOT HIS OWN. See *p. 164, ital. para.* This is taken from the letter by a Master who, replying to the query as to why Mercury and Venus have no satellites, says : "It is because Mars has two to which he has no right and—for other reasons". That is, we infer that Mars absorbed these moons or dragged them off into his orbit at some time enormously distant and still keeps them. They cannot therefore stand to him in the same relation as our moon does to us. One of the "other reasons" may be that, Venus being in her 7th round, all vestiges of old moons have been sublimated and absorbed into her atmosphere.

ESOTERIC METAPHYSICS must be understood. *V. I. p. 169 last para.* This rule is laid down by the Adepts and is therefore of greater weight than if formulated by a student. It is useless to attempt to master the system on the lines of modern research, which at best are empirical, very faulty, and leading almost always to a materialization of the whole scheme. Metaphysic deals with the real because the ideal, and physical science with the phenomenal and therefore illusory and changeable.

EVOLUTION OF THE MONAD A BASIC PRINCIPLE. *P. 171, 1st line, V. I.* This is laid down with extreme clearness and should not be forgotten. It is not expanded so that inattentive minds may get it through much repetition, but it is postulated once for all. It is still altogether too customary for students to separate the Monads, first from the globes and then from the beings thereon. They cannot be thus divided off. All the globes and their objects are and ever will be monads in stages of evolution, just as we who now study the question are monads ourselves in other stages. The false notion should at once be discarded that there was a time when there were no monads on the globe but that there was here in waiting this ball of earth coming from no one knows where, and that later on monads arrived to occupy it.

If we carry out the principle laid down, then the globe is the creation of the monad ; and when the globe is evolved, at once monads needing that

experience enter into its corporeality to continue its existence. These later monads are those far behind in the race who will, in some succeeding period of evolution, be in a position to evolve on their own account some new globe in ages yet far distant, for the carrying on of the same process eternally. For, as a material object cannot spring out of nothing, neither can education or knowledge or ability to plan arise out of nothing, but must be based upon and flow from some prior experience or education. So it must be that even now there are monads encased in the mineral, vegetable, and animal kingdoms which have never been farther than that, and will during the remainder of the race evolution continue their education in those lower kingdoms until their time shall come when, the door opening for their exit, they will pass out and higher to make room for others.

Limit to number of Monads. Although there can be no such thing as a metaphysical limit to the monads, yet practically, for the purposes of any one manvantara, there must be a limited number of monads included within its evolutionary sweep. Since a manvantara, however vast and inconceivable by us, is wholly a finite period, it sets its own limit—within the illimitable absolute—for the monads attracted to it. This of necessity must be, since the natural world which makes experience possible, being finite because material, sets the limit by reason of its capacity being bounded. *See 1st para. p. 171, V. I.*

The Fate of the Anthropoid Apes. This interesting question is raised first on p.p. 173 and 175 V. I. and not disposed of. There, in describing the course of the evolution of the monad, it is said that the laggards will not be men at all in this cycle *save one exception.* On *p. 184, 2d para.* it seems to be answered. "In this Round * * the anthropoids destined to die out in this our race when their monads will be liberated and pass into the astral human forms, or the highest human elementals, of the sixth and the seventh Races, and then into lowest human forms in the fifth Round." These descendants of men through union with animals will thus be karmically rewarded in the next round after this, instead of having to wait until another manvantara.

One Woman's Vision.

One who had read a legend somewhere repeated it to me thus from memory :

"There was a Greek woman who, being visited by spirits in the guise of two Chaldeans, was dowered by them with transcendent powers and superhuman knowledge, and she was able to behold at once all the deeds that were done in all lands beneath the sun, and was raised high above all

human woes and human frailties, save only Love and Death. The woman dwelt alone with the stars and the palms and the falling waters, and was tranquil and at peace, and she was equal to the gods in knowledge and in vision, and was content. Then one day a tired wanderer came and asked her for a draught of water to slake his thirst and lave his wounds, and she gave it, and, giving, touched his hand, and one by one the magic gifts fell from her, and the Chaldeans came no more! In all the vastness of the universe she only hearkened for one voice; her eyes were blind to earth and heaven, for they only sought one face. She had power no more over the minds of men or the creatures of land and air, for she had cast her crown down in the dust and had become a slave, and her slavery was sweeter than had ever been her strength—sweeter far—*for a space.* Then the wanderer, his wounds being healed and his thirst slaked, wearied. He arose and passed away; she was left alone in the silence of the desert—but never more came the Chaldeans."

Thus ran the tale; it seems unfinished and I am moved to finish it.

When the woman had made fair progress and attained into power, it was her right to be tested by the gods. Now we are most tested by Love and by Death.

So, as the tale runs, she was left mourning in the desert. She called upon the Chaldeans and their power, which she had shared; but power comes not at call; we must seize it and make it our own. She cried then to death; but death comes not quickly to those to whom he comes as a friend. It is only as dread warrior and foeman that his approach is swift and terrible. She could not die. In all the world there was left to her only her love; this she could not slay, though now she strove to cast the burden off, and then she clasped it to her burning heart. She could not lie forever thus in the desert. Her great love impelled her, and she arose, thirsting for one more sight of that distant face, determined to follow through the world that she might once more look upon it. She passed from the palms and limpid waters over the burning sands, and, all unseen, her guardian spirit and the spirit of her Ray went with her.

Thus she came into the world, and seeking saw on every hand sin, misery, disease, death, shame, and bitterness, and all the wrong man heaps on man, and all the joys of sense and soul that are the wombs of future pain. Failing to find him whom she sought, she asked herself, "What if he be wretched as these?" And, as her heart swelled with pity at the thought, she strove more and more to help the suffering, to clasp the imploring hands that clutched at her gown,—all for his sake. Learning to love them so, she hoped to forget that master love for one, and hoped in vain, for human love is strong and tests us as a sword. At last she cried to all the gods, "Let me see him once, and die." So strong the cry, the inner

heavens rang with her demand; on it she staked her all, and drew from Karmic powers, in that one gift, all that they held as treasure for her in many a life to come. Her guardian spirit hid its face and trembled, but the spirit of the Ray, the Watcher, saw unmoved.

So she beheld her lover. The man had changed. The fret of life had worn him. His sphere was dimmed by a dark, inpouring tide that colored all his deeds, impeded his higher aspirations, and mysteriously sapped his life, by him unseen, unknown.

"Call back that evil tide!", she said. And then again, "What is it?"

Her guardian spirit could not answer for tears.

"It is thy love, whose strong barrier resists and impedes the law. Hark to the discord of his sphere," said the Watcher, the spirit of the Ray.

The woman uttered a moan of pity and of shame.

"He is changed. Dost thou love him still?" asked her guardian spirit.

"Better than ever I love and long to comfort him," she answered.

"Behold," said her guardian to the Watcher, "how strong is this love, now purified by pain. Shalt thou not deliver the woman?"

The unmoved Watcher spoke. "When the man came to her in the desert, did she speak to him of the starry Truths of the darkness? Aye, I know that she spoke, but her words were forms devoid of life while her voice —their carrier—cooed the notes of love. Aye, I know that she taught and tended him in tenderness and pity, but did she not ask reward, the reward of his love? What free gift asks a great gift in return? She only asked to serve, sayest thou? Know, Spirit, that in heaven's high hosts are thousands who wait through the passing of cycles for permission to serve, and sometimes ask in vain. Accepted service is the gift of gifts in the power of the Divine. Saw she his soul-spark yearning for freedom from personality and separation? Under that crust which is the outer man, saw she his inner self, the radiant, imprisoned, emmeshed in the web of matter, awaiting a deliverer? No. She saw but her own reflection, the mirrored flame of her own desire. Her image she projected towards him. Her glamour she cast about him; her own fond yearning, it was that she loved. The imprint she stamped upon him faded, for his guardian spirit stood near. Then the radiant one within impelled him from her. Life bore him away. He passed on to other scenes, dragging after him, unknown but not unfelt, the dark and ever-lengthening chain of her recalling thought. The woman loved herself, so loving love; she to whom power was entrusted by the gods cast it, for self, aside."

"Ah! say not so!" the guardian spirit cried. "Was no pure flame behind the smoke; no living germ within the husks of love?"

"Look!" answered the Watcher.

As the woman gazed, spellbound, she saw, above her lover, a shape of superhuman beauty, glorious and full, one of a band of mighty ones, filling the world, strong to aid and to save, interlinked, interdependent, all in one and one in all, the immortal hosts, the higher selves, the higher self of man. Seeing the loved one thus transfigured, thus translated, a cry of joy broke from her lips. "He is free!" she cried.

Then the Watcher bent above her, while the guardian spirit held his breath.

"Shall he become as one of these and pass beyond thee?"

"Oh! take him to that blessed place," the woman said.

"That place is one which men themselves attain. By fortitude; by duty; by self sacrifice; by entire acceptance of the law; he may attain. Or wilt thou—O caviller at the law, constructive of thine own desire, destructive of the universal trend of things—wilt thou detain him on the way?"

"Why may he not go there with my love?", she asked.

"With thy *love*, yes; for *love* makes free what it loves. But not with thy *desire*. The law has parted you in the flesh; who shall withstand that law and not be broken? But love coheres, inheres, and knows not space nor time."

The woman bent her head. From her heart a wild complaint arose. But she had seen the glorious vision; she longed to see her beloved on that way, the path of law. "Set him free", she said.

"But if thy desire recall him—?"

"Hast thou forgotton, Stainless One, or hast thou never known, that true love loves the better self, the shining ideal? I was blind, but now mine eyes are opened. I give him to his higher life, that life which is the law. And I—I bless that law, though it deny me, because it sets him free."

As she spoke, something seemed to break in her heart. Before her swept the great, blinding, glorious vision of a freed humanity, lifted upon the sorrows of such as she, lifted by very force of woe endured, into that shining host. The world that suffered and the world that conquered were one, and all, above, below, were types of souls freeing and set free by higher Love.

"I love the world," she cried, "for all is one."

Upon the face of the guardian spirit there shone a great joy. "Thou hast conquered by love," he said. "There remains only death for thee to meet and to subdue."

The Watcher spoke, "Nay; death is overcome. The only true death is the death of self. She lives for all, her powers reclaimed, restored, for the power of powers is universal love."

Thus runs the tale of truth. If woman knew her power to uplift, before

the eyes of man, the splendid ideal, knew her power to nourish and sustain it, she, loving thus, would teach man how to love, and, freeing him, retain him forever in the higher bonds that knit all souls to Soul.

JASPER NIEMAND.

"IS SELF-ANNIHILATION THE END AND AIM OF LIFE?"

No. According to Theosophy our earth-lives are for the purpose of acquiring through experience an education and development which we could not acquire without such experience. Here in the flesh, with the lower self at war with the higher, we must learn to conquer the lower, to sacrifice it to the higher. He who thus loses his life shall find it. This is no small task to accomplish, and one short life is not sufficient for it; hence the necessity for more, if we are to complete our development. We can conquer selfish desires and temptations to do wrong only in the realm where these enemies assail us, in the realm of matter and the body of flesh.

Theosophy does not teach the annihilation of the individuality, either in what is known as Devachan, the rest between earth-lives, or in Nirvana, the rest which comes after a great cycle of development. Those who are not in sympathy with the doctrine of Reincarnation look upon re-entering earth-life as being equivalent to a destruction of the individuality; but such is not the case. The Individuality, or Higher Ego, which consists of the higher mind and the spiritual soul, is that which continues; and it carries with it whatever of each personality is worthy to be preserved: but the present condition of matter in most organisms is too dense for the Higher Ego to impress its knowledge upon the lower mind of each personality, though sometimes in dream and trance states it does this, and there are people who in their normal state believe that they remember past lives. Pythagoras was such an one. When matter becomes more spiritualized in the upward curve of the cycle, and we inhabit more finely organized bodies than our present ones, then will our Higher Ego be able to impress our lower mind with the memory of the past. Nirvana, which is "conscious rest in Omniscience", or union with the Divine, is not loss but gain. It is entrance upon a larger life, a fuller consciousness, a higher bliss, an ineffable peace. The length of this period of rest corresponds to that of the previous period of activity, and when it is over, then from out the bosom of the Infinite emerge again the Universe and all beings to enter upon another cycle of still higher evolution.

BANDUSIA WAKEFIELD.

Attitude to Karmic Law.

The consciousness of being under Law affects different minds in different ways. With some it arouses bitter, indignant revolt, a dim sense of helplessness making that spirit more intense. With others there is a feeling of despair: "What matters it how we struggle, since the Law will have its way, caring nothing for tears or agony or desolation?" Others treat the matter with indifference: "As the machinery of the universe is confessedly not in our hands, and as we are anyhow the product of a system of evolution, we might as well act conformably to that stage we have reached, letting the Law look after us, which, indeed, it is its business to do."

Any one of these attitudes would be justifiable if the Law was arbitrary, or one-sided, or imperfect, or mechanical, or heartless, or merely punitive. As a piece of cold mechanism, or as a purely disciplinary force, it certainly can evoke neither good-will nor glad compliance. Some perception of this has influenced the preaching of the modern pulpit. Jonathan Edwards's famous sermon on "Sinners in the hands of an angry God" would be as impossible to-day as a mediæval harangue upon the Devil. Priest and layman have alike come to see not only that terrorism will not produce piety, but that penalties which are remote, factitious, and evadeable do not permanently influence conduct. Consequently all modern preaching assumes a different hue. Hell and the Devil are not formally abolished, but are locked up in ecclesiastical museums, where they are treated with great respect, indeed, but whence they are not permitted to emerge. The present appeal is to the Goodness of God, the Power of Motive, the Development of Character, the Christ Principle within, the essential Divinity of Man, and the like. There is less pungency, but more reality; the lurid has given place to the sunful.

Still, no change of mental tone will abolish facts. If the theological outlook is more good-natured, as well as more hopeful, it has in no wise more clearly perceived either the omnipresence or the wisdom of the great Law of Karma, the fundamental truth in any system which purposes to take men as they are and make them what they should be. And therefore it is that Theosophy proclaims every other system as mistaken and misleading, offering palliatives or nostrums instead of the only remedy which goes direct to the seat of the evil and effects a genuine cure. *Law* is emphasized as unflinchingly as by an Edwards or a Calvin, but it is not imaginary or brutal, it is as replete with rewards as with punishments, and it embodies the perfection of Justice and Wisdom.

A perception of this perfectness, this all-roundedness, is the antidote to every feeling towards Law other than that of cordial homage. Nobody will venerate a power which is ever on the alert for peccadilloes and sins, but passes by good deeds as without its scope. To be really fair, it must be as

open-eyed to every worthy act as to the opposite, and recompense right as unfailingly as wrong. Once perceived as utterly just, it can be respected, trusted, obeyed. Men will esteem a record which is photographically accurate, and confide in an administration which they know is honest. Why should they not, when they realize that a high thought, a gentle word, a kind act is as sure of its result as a meanness, a selfishness, or a brutality?

When Law is felt to be absolutely fair, resentment towards it ceases. This is on the same principle as is exhibited in schools where the teacher is seen to be invariably just. Boys do not ask for *no* rule, for the total abolition of all control or oversight, but only that the rule shall be reasonable and right, the control impartial and judicious. A teacher who is as quick to see merit as shortcoming, who has no favorites and never vacillates, is the one who evokes respect, confidence, and obedience. And in the great Karmic field, the perception that Karma has no distinction of persons or qualities, notes every thought or act of every kind, is beyond all influence and above all cajolery, is spotless in its impartiality and rectitude, brings about confidence, confidence evokes respect, and respect arouses friendship.

It puts an end, too, to despair. The Law cares nothing, indeed, for tears, since dislike to discipline is no reason for withholding it; but as sorrow comes only as effect, never spontaneously, there is no question of a sullen submission to evils arbitrarily inflicted and impossible of escape. When a man knows that there is nothing whatever to prevent his own abolition of suffering, the very conciousness of his resources suffuses him with hope.

Indifference also is cured. True we are evolving. But equally true that we are evolving along the line we prefer. If that line crosses the normal order, and if we are content, for the sake of present satisfaction, to accept all the consequences which *must* follow selfish opposition, the way is certainly open. But, then, neither those consequences nor the contrary ones from enlightened obedience are mere experiences of a stage in development: they are the fitting results of what was a choice. No man is unconcerned over a choice wherein he himself is entirely free, and whereof he himself receives the returns.

Concede the Law of Karma, vindicate its complete pervasiveness and its utter impartiality, show it as full in its notice of good as in its notice of wrong, and you strike the note to which human nature will respond. Men crave Justice from the Higher Powers. They do not ask for unlimited licence, but for fair and equable treatment. Make them see that Karma, and it alone, supplies this, and they are content. The moral sentiment is met, the claim to liberty is allowed, the motive to reverence is stirred. And as the grandly generous nature of that Law is disclosed, its copious rewards blessing the worthy and its very inflictions tender with reform, it assumes the countenance of a friend, a friend who may be implicitly trusted and should be unswervingly served.

ALEXANDER FULLERTON, F. T. S.

If Methuselah Existed, Why so Short our Lives?

At a Theosophical Society meeting the other day, it was stated that in the early races, say the second and third, referred to in the *Secret Doctrine*, man had a much more ethereal body, which lived many more years than Methuselah, the aged. In elaborating this, the objection was advanced that the body of man is now much more compact and stable than it was in those early races, because the atoms of which it is composed know their business better now than then, have greater affinity for certain combinations and for each other, and are not so readily scattered and disintegrated; and, if so, how is it explained that the length of human life now is only three-score and ten years, against several hundred in primitive times?

At first sight this seems to be perhaps a strong objection, but a careful consideration will dissipate it.

In the first place, when the human body was in a nebulous state the friction between the particles was much less than when they had drawn closer together. If the theory of ultimate atoms is admitted, we must also assent to the law that there is friction between them which will develop heat or tend to reduce the cohesive power. The heat evolved will have a tendency to destroy the intervening medium, or at least to so alter its state as to make it useless as a medium for cohesion to act.

Further, if we suppose, as is perfectly justifiable, that there are large and small combinations of atoms in each of which the units are closer to each other, the heat evolved will destroy the constitution of the element, whatever it may be, that is between that combination of atoms and the adjoining one. And, still further, the friction between any two such bodies will also tend to rub off or draw off atoms from either of two to unite with the stronger, or be thrown entirely out of both collections.

Such a process as described will in the end bring about the disintegration of the entire mass of atoms. Thus at first, the atoms being farther removed, the destructive means can only act at intervals or more slowly than when the union is more intimate, and from this we reach the reason why the age of the combination of atoms would be greater in the one case than in the other.

Coming down to the present period we find that, in addition to the closer association of atoms in the physical frame, there is also another disturbing element tending to destruction of the union, that is, the force of the mind and the emotions.

It is well known that as man increases his brain use and power and the play of his emotions, he is able to affect his physical frame thereby. To-

day many hold that the American people are becoming too nervously organized. This reacts upon the atoms in the body, and must make the average age less than those ancient races when the mental and emotional natures did not have such sway over the human being.

This is perfectly in accord with the *Secret Doctrine*, as it is shown that in the early ages everything went slower in all departments and that now in Kali Yuga all things move with great rapidity.

So it may be properly concluded that the great law of conservation of energy, of correlation of forces, makes it now out of the ordinary for men to live to the age of Methuselah. F. T. S.

TEA TABLE TALK.

A visitor to the Tea Table, in conversation with the Professor, said that he had dreamed of seeing a friend—D.—on fire over his stomach, and had poured water on him and quenched the blaze. This dream had occurred the previous Sunday night. A day or so after this conversation, D. wrote that he had been sick that Sunday night, and was much troubled by waves of heat that rolled up from his hips over his body. He had a severe cold and had been sick for many days, but on Monday morning was much better, just as the dreamer dreamed that the fire was extinguished.

Another sends the following about community of dreams between herself and a friend. "I have been engaged in the prosaic occupation of making a dress, and yesterday discussed with a relative whether to use 'yellow piping' or not, and decided on the 'piping'. I then wrote a widowed friend to come and assist in the making of the dress. She got the letter that night, but I said in it nothing about the material or style of costume. I dreamed that I conversed with her about the dress that night, telling her about the 'yellow piping'. She dreamed the same night that she was with me talking over the dress, and that I told her we would use 'yellow piping.' I consider this a communication through dream state. But are we justified in assuming that we did meet each other, in fact, while our bodies were asleep?"

"No, there is no reason for being sure that there was any conscious communication. There was community of dream relating to facts happening to one, and the current establishing the community was carried by the letter making the dress-making engagement.

It is more than probable that each dreamer did her dream picturing independently of the other. But this was due, of course, to the fact that in the astral light the pictures of actual facts and conversations are preserved, enabling the other dreamer to automatically pick them out and retain a memory of them upon awaking.

The student was prevailed on the other night to say something about dreams and dreaming.

"Yes, although the greater number of dreams are foolish, we must not

despise them utterly, but should discriminate. If we rely on dreams we shall at last become verily superstitious and amenable to punishment by our friends. The fact that nearly all people dream is an enormous fact. For in these dreams, foolish, sad, grave, or prophetic, there is some ego or person or individual who experiences the feelings that we note in dreams and remember afterwards. The same sort of cognitions and sensations is perceived in dreams as when we are awake. *Who* feels, *who* suffers and enjoys? is the question. That is what we should consider. But it is true that one may learn the meaning of his own dreams; rare is the man who can say what, if any, meaning the dreaming of another has.

Another correspondent says: "A few evenings ago, after all of the family had retired, I took up *The Theosophist* and my eye fell on the article, 'The Practice of Pranayama in Yoga.' After reading the article and the note made upon it by a 'practical student', I thought I would try it, as at this time I am in proper condition, having since the beginning of Lent abstained from meat, fish, and nearly every kind of food except bread, rice, milk, and sugar. In the year 1880 I learned from an old lady certain rules by which to regulate the breath. She had been taught by a man in her early youth, sixty-five years ago, and by practising it she saved her life when given up by the doctors. I began now to apply these rules, and after a short time there appeared before my open eyes a curiously linked chain composed of geometrical figures of the most beautiful colors. At first it was nearly the shape of a large U; then it changed to an S; then to a true lover's knot with triangles for loops. Then there were several other figures constantly growing larger and smaller, and with great difficulty could I read the page before me through them. This chain grew brighter and more radiant, and finally changed to a pure white light, in which I could see shadowy forms moving. The light was in constant motion, but when I stopped my breath and made a supreme effort to keep every muscle of my body still, it moved but little. I could not put out the light by any effort of will. At last it occurred to me to try hot water compresses on my head and eyes. This extinguished the light and I saw darkness once more, which was a comfort, so that now I understand how 'men may prefer darkness rather than light.' I would recommend this simple remedy of a hot water compress to 'practical students' as being a more agreeable and convenient remedy than 'pure castor oil with food', as K. N.' suggests. Will you tell me if this was the Astral Light I saw, and if there are other than external means to stop one's seeing it?"

This practice disturbed the small nerves of the eye, and the chain was an accentuation of those lights which are remarked by physicians and nearly always take that shape. They are in the fluid in the eye. It was a physiological disturbance caused by abnormal practice. Better than hot compresses or castor oil is to stop all such efforts. Stopping meat and fish, or taking or leaving one or another food, does not put the student in "proper condition" to try psychic practices. The proper condition is described in the *Voice of the Silence*, P. 16.

"Kill thy desires, Lanoo, make thy vices impotent, ere the first step is

taken on the solemn journey. Strangle thy sins and make them dumb forever, before thou dost lift one foot to mount the ladder."

Possibly when this fact has been reiterated a few hundred—or thousand—times more, students will begin to get a glimmer of the fact that psychic practices of all kinds are most injurious for the unready man or woman. The condition of being ready or fit is described above. Who can claim to have attained it? When *spiritual* enlightment has been attained, then the illuminated disciple, purified, may begin such practice, for he does so *from above*. Without an adept guide, they are otherwise absolutely injurious to body and mind. "Psychic practice" refers to efforts to enter abnormal conditions, astral or other. There is a method of voice culture now in vogue in certain Schools of Oratory and in Health Resorts which is a branch of physical culture. It is intended to teach right breathing and speaking, and to restore circulatory and assimilative processes through right use of breath and vocal cords, establishing deep breathing also. This, of course, is not a psychic practice, nor is its motive such. It has a purely physiological *rationale*, and helps the brain through the oxygenation which it brings about.

JULIUS.

CORRESPONDENCE.

THE GANGES. THE CYCLES. EVIDENCE OF REINCARNATION.

DEAR EDITOR:

A friend of mine has lately lent me a very interesting book called *Rambles and Recollections by an Indian Official*, by Col. H. S. Sleeman of the Bengal Army, published by Hatchard & Son in 1844. It contains, among other things, an account of what Col. Sleeman saw and heard during his journey from the banks of the Nerbuda—or Narmada—to the Himalaya in 1835-36. He says: "The people were of the opinion, they told me, that the Ganges, as a sacred stream, could last only 60 years more, when the Nerbuda would take its place."

The prediction repeated by the author is about to be fulfilled, Ganges loses the greater part of its holiness and from the 14th of April next the Nerbuda becomes holier than before. *Kumbha*, the celebrated concourse of ascetics held once every twelve years on the bank of the Ganges, sits by turn this year, *for the last time*, at Hardevar—or Haredvar—during our month of Chaitra—March-April. After twelve years it will sit again on the bank of the Nerbuda, perhaps in another name. The cycle of the first 5000 years of Kali-Yuga is about to be completed, and Ganges as Kruja-Sakti (that is, as having a certain mysterious power) ceases to exist (in its present shape), transferring a part of its energies to the Nerbuda. The name Nerbuda—or Nurmada—is composed of *Nurma*—from *Nri*, man and Humanity, and *da*, to give. The meaning is clear. For a portion of the occul

teachings will now be given out to the world at large to profit by, but henceforth it will be more difficult for us to make progress in the Path which leads to mukti—salvation. The increasing materialistic tendencies of the age, the progress of modern civilization with its manifold physical wants, are living obstacles to a life requiring, besides asceticism, an amount of self-denial, devotion, and energy too great for an ordinary man, civilized or not, to bear. In my opinion it is not so much the teachings—however valuable—that will assist us, as our own power to sacrifice our personal interests and to live in an entirely new condition of things.

We Hindus, for instance, have some advantages that you have not in the west. Here you may find boys of 6 years talk of their previous births, illiterate men of their karma, and even females of low caste of their *parakala* —state after death. Gentleness and respect to women are inborn in us—as testified by Col. Sleeman above mentioned—yet how few among us are able to do what we should and what we are *positively directed in our shastras* to do, to escape the miseries of birth and death. Says the great Sankaracharya: "Days and nights, evening and morning, spring and autumn go and come again. Kala is playing, your term of life is running out, yet the disease of hope—or desire—is not left by you. O Thou Ignorant, devote yourself to Govindram—supreme intelligence; for when death draws near and overtakes you, your examining every word of the shastra according to the rules of grammar will not preserve you."

Fraternally yours,

KALI PRASANNA MUKHERJI.

Berhampore, India, March, 1891.

LITERARY NOTES.

SARDIA, by Mrs. Cora L. Daniels. A remarkably well-written story, not especially original in characters or plot, but rich and mellow in its diction, with conversations singularly felicitous in their ease and flow, and with several situations of much more than ordinary power. There is a curious combination in the book of fine sense of the loftiest traits in humanity (coupled with the skill to portray them) and of luxuriance in the sensuous. It is a union of the flesh and the spirit. All through smoulders the fire of a warm carnality, once flaming out unreservedly in Chapter IX, but the homage and the love and the enthusiasm are for what is noble and true and of good report. *Sardia* is Theosophically significant, not because teaching Theosophy, for there is never aroused a suspicion that the author has any knowledge of its most superficial tenets, still less its spirit, but because re-

illustrating the increasing use in fiction of reference to Occult pursuits. The most eminent Theosophist of the age is introduced as a character, not needed at all by the story, but genially pictured in her generosity, goodness, robust heartiness, unconventional union of freshness with learning. This is really very well done. Not censoriously, but as mere matter of fact, it may be noted that hasheesh requires 4 hours for its effects, that Occult students do not announce at dinner-parties "I seek to become an Adept", and that those who have become so do not mention their having, during a season of anxiety in a lawyer's office, "gone over the whole method". "Not" in the last line but one of Page 193 should be expunged.

Power through Repose, by Annie Payson Call, is a singularly common-sense book, mainly based upon the doctrine that we are most effective when most conformed to Nature, and that to study Nature we must inspect the quarters where she most freely discloses herself. In thought, speech, exercise, the emotions, even in sleep, we have been artificialized into awkwardness and waste, and so, to become natural, we have to be *trained* to move, think, and rest. As no small part of human misery arises from petty worries, Mrs. Call gives straight-forward, rational steps to surmount them, making the body act on the mind or the mind on the body, as need be. "A lady who suffered very much from having her feelings hurt came to me for advice. I told her, whenever anything was said to wound her, at once to imagine her legs heavy,—that relaxed her muscles, freed her nerves, and relieved the tension caused by her sensitive feelings. The cure seemed to her wonderful". The book is full of just such homely, but sagacious, recipes.

March Lucifer in "The Devil's Own" quotes a suggestive allegory of the creation of the peacock, from which many healthful lessons may radiate. "Life in a Severed Head" is one of the most thrilling and remarkable incidents ever published, and is told with literary skill. Mrs. Besant replies to Mr. Patterson's objections to "The Theosophical Society and H. P. B.", not at all controversially, but with a logical cogency, a clearness of demonstration, a precision of thought which may well make other critics pause. Summarized, her contention is this: "Certainly any believer in our 1st object is welcomed to the T. S.; but if a disbeliever in H. P. B., why should he want to come in, and what will he do when he *is* in?" Why and what, indeed? Mr. Kingsland, in a letter on "Roman Catholicism and Theosophy", puts a deeply interesting question concerning the reincarnation of an Adept, a question upon which every student would welcome light. The reviewer in *Lucifer* smiles conscientiously upon all Theosophical articles, and his commendation, like the rain from heaven, falls alike upon the just and upon the unjust.

MIRROR OF THE MOVEMENT.

AMERICA.

VISIT TO AMERICA OF MRS. ANNIE BESANT.

Mrs. Besant reached the States on April 9th, after a stormy voyage in the "City of New York." She was at once subjected to most copious "interviewing", and the metropolitan press described with scrupulous exactness her size, gait, hair, age, and career, also the number and shape of the modest equipment of gowns in her luggage. One whole page of the Sunday *World* was devoted to her. It is not without significance that both her life and her present mission were spoken of with respect, natural as it might have been for some journals to hint of Herr Most and Chicago Anarchists, or to sagely marvel at the spells cast by a cigarette-smoking Russian. But, in truth, her life-long devotion to the poor and the despoiled was treated with reverence, and even her Theosophy mentioned as a fact rather than a phenomenon. No doubt this is chiefly resultant upon the altered altitude of the press towards Social Science and the Wisdom Religion, but it is probably also because no intelligent journalist could enter the presence and study the countenance of that heroic woman without consciousness of the great soul which irradiates both. Passion and littleness and prejudice and flippancy die down before that face which reveals a life saddened by sorrow, yet upborne by a principle which knows no flinching and a love which knows no bounds. Her countenance is a sermon, and her voice a benediction.

Mrs. Besant accepted the hospitality of Mr. E. A. Neresheimer, an honored member of the Aryan T. S., and, besides a reception at the house of Mr. John W. Lovell, the well-known publisher, received other courtesies from New Yorkers. On April 13th she delivered her first public lecture, "London, its Wealth and its Poverty", in Scottish Rite Hall, 29th st. and Madison avenue. Her manner is quiet, she uses no gesture, the utterance is measured and abundantly distinct, and the well chosen words are unhesitatingly fluent. At times, particularly at the description of some scene of cruelty or of flagrant wrong, the rather-repressed force sweeps away its barriers, and sentences of indignant eloquence arouse the deepest sympathies of her auditors. Though the intonations are not greatly varied, probably because strength is most spent in the effort to secure distinctness, there are times where a delicate inflection or a subtle modulation gives exactly the meaning needed. All through the address, whatever its topic, one sees the great soul behind it, solemn, earnest, its gaze fastened on truth and right and duty, its one aim to uplift the humanity it serves. It is this which makes her speech so noble and so thrilling, so evocative of unfaltering attention and of reverential tenderness.

On Tuesday evening, April 14th, she attended the regular meeting of the Aryan T. S. and addressed it. Speaking first of Karma, the subject of discussion, she expounded its nature and range, and the mistake of supposing that poverty or suffering means of necessity demerit. Here she quoted a reply of H. P. B. to students who asked why pain was so universal. "You forget," said H. P. B., "you forget that on every plane, physical, mental, and spiritual, the pain of travail means the birth of a new life." Arguing that wealth and ease are no proof of advance in excellence, she quoted from the letter of a Master—"Serve the poor, but pity the rich". Then she told of the T. S. work in London, the growth of the Headquarters and of the circle around H. P. B., and in a strain of lofty eloquence described the life and spirit of the Teacher, her unflinching industry, her exhaustless patience. Probably no one privileged to hear those words will ever forget the testimony of one illustrious martyr to another even more illustrious, and the loving reverence with which, after saying that her own veracity had never been impugned, she pledged it in affirmation of the integrity of the one "whom I am proud to call 'Teacher', and who sometimes calls me 'Friend'."

On the 13th April Mrs. Besant's address on *London, its Wealth and its Poverty* drew a vivid picture of the awful state of things there among the poor, with but little relief offered by the rich.

On the 15th April she lectured on *Dangers Menacing Society*, in which she showed that not only is there danger in the great disproportion of wealth distribution, but that as the poor were educated more and more they grew more discontented, since education enabled them to see more clearly than before. She closed by saying that only brotherhood and theosophy could effect a cure. On the 17th the subject was *Labor Movements in the Old World.*

On the 20th she lectured on *Dangers Menacing Society* to a good audience in Washington, returning to New York for a lecture on the *Message of Theosophy to the Western World* in Historical Hall, Brooklyn, April 22d, to a very appreciative audience. In this a clear view was given of the positions of science and religion, showing that neither gave satisfactory answers to grave problems, but that theosophy offered a complete, logical, and scientific solution.

On the 23d she lectured again in Scottish Rite Hall, New York, on *What is Theosophy*, presenting the subject anew in other ways and clearing away many misconceptions.

At all these lectures the audiences were carried away by the speaker, many persons uttering extravagant commendations.

In Washington there were also receptions to Mrs. Besant and a free public meeting of the *Blavatsky Lodge*, at which Mrs. Besant and the Gen-

eral Secretary spoke upon theosophy and H. B. Blavatsky to a crowded house.

Golden Gate Lodge, T. S's fifth course of Theosophical Lectures is on the 7 Sunday evenings from March 29th to May 10th, and consists of *The Pyramid*; *Why built, Where built, and by Whom*, L. P. McCarty; *In what sense is Universal Brotherhood possible?*, Mrs. Mercie M. Thirds; *Theosophy; its Message and its Reason*, Dr. J. A. Anderson; *Is Theosophy Practical*, Miss M. A. Walsh; *Reincarnation*, Dr. Allen Griffiths; *The Mahatmas: are They a myth?*, Mrs. G. S. Bowman; *The Subjective and the Objective Plane*, Mrs. Sarah A. Harris.

In the Press each month more notice is taken of Theosophy. The *Omaha Bee* has been giving a series of articles taken in large part from the tracts issued from the General Secretary's office, and one entitled *Hypnotism and Theosophy*. The *Twentieth Century*, of N. Y. City, published last month a long article by William Q. Judge entitled "Religion and Reform from a Theosophical View Point". All the great metropolitan dailies have made frequent mention of Mrs. Besant in connection with theosophy, and out of town papers have been copying these articles and notices.

The Oriental Department promises to grow into great importance. Quick response was made to the suggestion that we should have funds to employ a pandit in India solely for the American Section, so that negotiations were at once opened with various members in the East looking toward the selection of a man. Bro. Bert. Keightley secured the services of a Tamil scholar at Adyar for this Department, and all that remains to secure him for 6 months is his acceptance of Bro. Keightley's definite endorsement as to fitness. The Gen. Secy. is also waiting to hear from a learned pandit in another part of India. It is therefore probable that this Department will soon have all the literary matter needed. Both pandits will be a necessity, as in the Tamil tongue there are many valuable occult and metaphysical works. Several cheering responses have arrived from Indian theosophists of different sects, and the April number contains an extract from the *Maha Nirvantantra* furnished by Bro. Panchanan Ghosh, of Rajmahal, Bengal.

A Splendid Photograph of the Ceylonese Theosophists with Col. Olcott and the noted High Priest Sumangala, at Ceylon, has just been received by the Path for its collection. Unfortunately none are for sale. The High Priest sits next to Col. Olcott, and it is pleasant to see this juxtaposition in face of all that was said after Sir E. Arnold announced that Sumangala could give him no definite assurances about the Mahatmas and Adepts.

Ayran T. S., N. Y. At a recent meeting a very excellent paper was read upon the subject of *Karma in the Christian Bible*, showing many refer-

ences to the doctrine from that source. This is an excellent line to pursue. As this country is a part of Christendom, it is easier to convince people who care at all about the Bible if you can show theosophical doctrines therein. Members in other branches ought to take up the subject. The Aryan Branch has also been privileged with a thoughtful and eloquent address from Bro. Wm. J. Colville of San Francisco, public notice whereof secured a large audience.

Dr. Archibald Keightley reached the metropolis on April 21st, after a safe journey across the continent. The Dr. has lost something of his *embonpoint*, but nothing of that genial charm of 3 years ago when he first learned to love America and America to love him. His unexpected appearance at the close of the Aryan Branch meeting elicited a burst of applause, since echoed in the General Secretary's office and the Convention at Boston. As of an earlier Apostle it may be said, "There was great joy in that city".

FOREIGN.

LONDON LETTER.

Of the activities here during the past month, the more important are the following :—

The Headquarters have been increased by the addition of two large rooms built out into the garden at the back : the repairing of the house next door is nearing its completion, and it will be ready for habitation in a few weeks' time.

Another Theosophical lending library has been opened at Croydon : these libraries owe their formation mainly to the energies of the Countess Wachtmeister, who, by the donation of a few books from her library and Propaganda Fund to form a nucleus and on the condition that 2d per volume is charged for lending, has started many a centre, the money obtained being used for the purchase of fresh works to increase the Library.

The old Glasgow Lodge, which went into *pralaya* some years ago, seems to have some prospects of revival, Brother F. W. D'Evelyn being just now very busy in its re-formation.

A class for Theosophical Study has been organized at Halifax.

The British Section Council held its half-yearly meeting on Mar. 27th. The meeting lasted some four hours, much work being satisfactorily got through. The Reference Library to be opened at 17 Avenue Road by the B. S. has had its inauguration delayed for some little while, owing to the hindering of building operations by the late severe weather.

Our zealous Spanish brethren have been more than usually active of late. Since Jan., 1890, indeed, a handful of men have amongst them succeeded in distributing nearly 13,000 pamphlets throughout the country, besides translating into Spanish eleven of the more important Theosophical

works, including *Isis Unveiled*, *The Key to Theosophy*, etc. Lectures have been delivered at Madrid, and brochures and leaflets to the number of 1500 sent to Salvador, Cuba, and the Philippine Islands. Many other activities are likewise in rapid operation.

The Dutch-Belgian Branch, so lately formed, is likewise exceedingly alert.

The Blavatsky Lodge completed its course of lectures on "Theosophy from the Root Up" last Thursday. A syllabus for the discussions in April, May, and June has been issued.

A Danish lady, Mdlle Otta Brony, one of the first vocalists in London, is organizing a concert to help to pay off the debt on the Building fund. The concert will take place on the 25th inst. at the Prince's Hall, Piccadilly, and some of the best artistes of the season have consented to appear. Mdlle Brony is not a member of the T. S. but only a sympathiser with the work and cause.

Annie Besant left for Liverpool this morning, to embark for New York.

London, April 1st, 1891. C. F. W.

THE COUNTESS WACHTMEISTER issued in April a very earnest solicitation to European T. S. to aid in removing the debt of £260 upon the London Headquarters. A Danish vocalist, Miss O. Brony, kindly volunteered a concert on April 25th towards the fund, and tickets were sold at prices from $2.50 down to 25 cts.

WE ARE INFORMED that Mrs. Besant's article in *Lucifer*, "The Theosophical Society and H. P. B.", together with Mr. H. T. Patterson's criticism thereon and Mrs. Besant's rejoinder, is to be published at London in pamflet form. Notice of date and price will be given in the PATH.

INDIA.

BERTRAM KEIGHTLEY'S work is doing great good. Private letters to the editor from Hindu friends in India state that his starting of *Prasnottara* and Branch papers on the lines of the American system has borne fruit, and that no doubt the result will soon be great activity in places hitherto somewhat apathetic.

COL. OLCOTT has started for Australia after a short visit to Burma. A recent letter from him refers again to the 14 propositions as to Buddhist doctrine accepted from his hand by the Burmese priests as noticed in April PATH, speaking of the event as one of the highest importance, which no doubt it is.

A THEOSOPHIC FUNERAL.

On April 15th, in New York City, Mrs. Annie M. Savery, member of the Theosophical Society and one of its earnest students, suddenly passed away. She was to be buried, with appropriate services, from the family

home at Des Moines, Iowa, but the bereaved husband, mindful of her wishes and of her beliefs, arranged for a preliminary service to be held over the remains at his New York residence, where Mrs. Savery had so suddenly expired. The occasion was a singularly touching and beautiful one. There were present members of the Woman's Club, The Sorosis, of which Mrs. Savery was a member, and a number of her fellow Theosophists.

Mr. W. Q. Judge opened the service by a brief sketch of Mrs. Savery's life, her interest in Theosophy, and the belief which they held in common. The theosophic teachings in regard to the change called death, and to the immortality of the real man, of man the spirit, were most eloquently expounded, the calm of the speaker and the intensity of his convictions serving to heighten the words of lofty cheer which he spoke. He closed by reading the chapter of the *Bhagavad Gita* on the Immortality of the Soul, and the deep silence, the motionlessness, of the meeting showed how closely his words were followed. He then said that Mrs. Annie Besant would say a few words. Mrs. Besant arose, and after speaking of her last interview with Mrs. Savery, who had been most eagerly waiting for her arrival, and who intended to return to London with her, she then passed into a vein of the deepest, tenderest sympathy for the husband so sorely bereaved, expressing, as she alone can, all that is loftiest, all that is most convincing, all that is most loving, hopeful, and inspiring in Theosophy, regarding our life and our death as both changes of condition, while the real man lived forever, and was forever near. Before she closed, there was not a dry eye among the other men and women in the room. It is impossible to give an adequate idea of this bugle call of Hope, above the open grave. All idea of Death was removed; only eternal Beauty, eternal Love remained.

Mrs. Croly (Jennie June) followed for the Sorosis, and gave a sketch of Mrs. Savery's early life. The harp of flowers, sent by the Club, was afterward sent by Mr. Savery to Mrs. Besant's Lecture, and thus from the scene of loss and sorrow to the scene of strength and power came a message of Brotherhood and Union, showing again that mankind is one in heart as in destiny.

J. C. V. P.

The Annual Convention.

The Convention met on Sunday and Monday, April 26th and 27th, in Boston. There was a very large attendance from all parts of the country, and nearly all the visiting delegates stopped at the Parker House, which for the time became a theosophical hotel. The presence of Mrs. Annie Besant as delegate from London and special messenger from H. P. Blavatsky added much to the interest, not only among members of the Society but also among those not in our ranks. The daily press of Boston had been full of notices and articles about the Society and Mrs. Besant for

some weeks, and one could hear about theosophy on every hand. On Mrs. Besant's arrival on the 24th with the General Secretary a reception was given them at the Parker House by the Woman's Press Association, to whom she spoke about journalism and theosophy. On the evening of Saturday the 25th, the *Boston T. S.* gave a reception at its rooms, 152 Boylston St., to the delegates and visiting members in order that they might meet each other and see Mrs. Besant. This was crowded, but was very much enjoyed. There were delegates from several parts of the Pacific Coast and the States east of the Rocky Mountains.

The Proceedings.

The Convention assembled at 10 o'clock Sunday morning at Steinert Hall, Boston, and after the Gen. Sec'y had called it to order, Bro. Griggs of the Boston T. S. was made temporary chairman. He organized the Convention, and then Bro. E. B. Rambo of San Francisco was elected permanent chairman and Robt. Crosbie of Boston Secretary of the Convention. Most Branches except those in the extreme south were represented. Mrs. Besant and Dr. Archibald Keightley were then presented as the foreign delegates. The General Secretary's Report was then read. It showed 19 Branches as organized since last Convention, making 52 Branches in all, as three Branches in Los Angeles had consolidated into one. The number of members admitted for the year was 432; there were 13 deaths, 23 resignations, and one expulsion. The founding of the Oriental Department and engagement of pundits in India were also reported. Under the tract scheme 261,000 tracts were reported as printed to date, and the contribution to the scheme $1,906.95.

The Treasurer's report was read, showing as follows:—

THE TREASURER'S REPORT.

Receipts.

Surplus from 1890		$973.65
Branch Dues	$1,111.50	
Dues and fees from members-at-large	559.50	
Charter-fees	90.00	
Donations from Branches	228.85	
Donations from Individuals	1,320.52	
Donations to India	1,535.79	
" " B. Keightley's work	25.00	
" " Col. Olcott's Vacation	119.50	
" " Ceylon	25.00	
" " London Headquarters	27.00	
Sale of Reports of 1890	6.39	
Sale of Forums and Sundries	74.95	5,124.00
		$6,097.65

Carried Forward			$6,097.65

DISBURSEMENTS.

Remitted to India :—			
Donations	$1,534.79		
Diploma fees	233.00		
Charter fees	85.00		
Deficit on 25% appropriation	184.75	$2,037.54	
Remitted for B. Keightley's work		25.00	
" " Col. Olcott's vacation		119.50	
" " London Headquarters		27.00	
" " Ceylon		25.00	
" " Pandit in India		60.00	
Travel to Convention of 1890		54.00	
Rent		360.00	
Stationery and stamps		297.95	
Printing and Mailing Convention Rep. of '90		373.69	
Forums		187.82	
Printing		339.20	
Salaries		646.00	
Incidentals		181.88	$4,664.58
Surplus			$1,433.07

E. & O. E.

NEW YORK, April 15th, 1891.

WILLIAM Q. JUDGE,
Treasurer.

The report was referred to the committees for auditing and on resolutions. Various committees were then appointed, and Dr. Buck proposed the following resolution, which was unanimously carried.

Whereas : the Convention of the American Section of the Theosophical Society now in session, appreciating the personal sacrifices, the unfailing heroism, and the transcendent importance of the labors of Mme. H. P. Blavatsky, without which the Society would have had no existence, and

Whereas : through the labors of Mme. Blavatsky the tenets of the Wisdom Religion are being brought to the world in a measure unknown and unprecedented for many centuries, therefore

Resolved : that this Convention instruct the Gen. Secretary to cable to Mme. Blavatsky its warmest sympathy, its most cordial appreciation of her work, and its unqualified confidence in her mission and teaching.

Whereas : This Theosophical Convention fully appreciates the long years of faithful service rendered to the T. S. by Col. Olcott, and

Whereas : through these labors performed in a foreign land through great hardships, his health has been greatly impaired, therefore

Resolved : that the Gen. Sec. be instructed to convey to Col. Olcott its high appreciation of his valuable services and his loyal devotion to the work of the Society, and to express its hope that he may be fully restored

to health and vigor, and live long to enjoy the honors that belong to the world's benefactors.

Bro. H. T. Patterson of Brooklyn then presented a list of studies of the Brooklyn Branch, and a standing committee was appointed upon Branch work, consisting of Bros. Patterson, Buchmann, Judge, Anderson, and Crosbie. The chairman then gave the chair to Bro. Judge and presented the request from Los Angeles that next Convention be held at that place, moving its adoption. On objection by Bro. Stearns, under the constitution this was declared out of order, and Bro. Rambo resumed the chair. The morning session then closed.

Afternoon Session, 26th April.

The Convention assembled at 3. There was an immense crowd present and some 200 had to be turned away from the doors. The hall was crowded to its utmost capacity, many standing. The chair introduced Mrs. Annie Besant, who presented and read messages from H. P. Blavatsky and then made a stirring speech by which the audience was very much moved. She spoke of the work and character of H. P. Blavatsky. Bro. Rambo returned to Mrs. Besant the thanks of the Convention for the message from Mme. Blavatsky. The General Secretary then read greetings from the foreign lodges in Europe, including Vienna, Dublin, England, Paris, Madrid, Belgium, and Greece. The Report of B. Keightley as delegate to Indian Convention of December, 1890, was then received and read, after which the chair introduced Bro. Arch. Keightley as delegate from British Section, who read his credentials and greeting. Bro. William Q. Judge then addressed the convention on *Theosophy as a Reformer of Religion.* The convention then adjourned to 7 p. m.

Evening Session, April 26.

The Convention assembled at Steinert Hall, the Hall being full. The minutes of last year were approved as read by the Ex. Committee. The Committee on Resolutions then reported and endorsed all the recommendations of the General Secretary, thus approving Oriental Department, Tract Mailing Scheme, Forum, and Branch Work Department, and also the employment of a lecturer, and urged increased contributions by members. These were adopted by the Convention, and also the changes in the Constitution which provide that certain dues may be regulated by the Gen. Secretary, as will be seen in full in the Report of proceedings. A vote of confidence in Bro. Judge was then passed. The following was then unanimously passed.

Resolved : that we, the members of the American Section of the T. S.

in Convention assembled, in addition to the gratitude and devotion expressed in the resolutions of the morning session, tender to Madame H. P. Blavatsky our sincere and heartfelt thanks for sending to us her messenger Mrs. Annie Besant, and for her letter to the Theosophists in America.

Resolved: that her words of encouragement and advice, and the words of her messenger, we will carry in our hearts, and will endeavor to cause them to bear fruit in our lives and future work.

Resolved: that we feel deep sympathy in the great trial of her sufferings, and earnestly hope that she will soon recover her health and be spared many years to work with us in her present body.

Resolved: that we, the members of the American Section of the T. S. in Convention assembled, hereby express our gratitude to our esteemed sister Annie Besant for the great service to Theosophy and to this Convention in bearing to America the messages of our beloved teacher H. P. B. and for her own words of wisdom and inspiration.

The Auditing Committee then reported that they had examined the Gen. Secr'y's and Treasurer's accounts and found them correct, and the report was adopted. A larger Council than that of last year was then elected. On motion of Bro. Griggs the Gen. Sec'y was ordered to print and circulate among the Branches in U. S. the Constitution and laws of the American Section. On motion of Bro. Thomas the thanks of the Convention were tendered to Bro. Griggs and the Boston T. S. for hospitality and work for the Convention. The Executive Committee for 1891–92 was elected with following members: Alex. H. Spencer, Dr. Buchmann, Alex. Fullerton, E. A. Neresheimer, A. B. Griggs, Dr. J. D. Buck, and the General Secretary. A paper by Mrs. S. A. Harris on the *Permanent Principle* was then read by title. At 8 p. m. Miss Katherine Hillard of New York read a paper on *Dante's Beatrice from a Theosophical Point of View*, after which J. Ransom Bridge of Boston read one upon *Reincarnation*. Both were applauded. The hour of 9 was then reached, and the Convention adjourned to meet at Tremont Temple on Monday.

SECOND DAY, TREMONT TEMPLE.

Morning Session.

Bro. Rambo took the chair. About 300 persons were present. Bro. Alex. Fullerton read a paper on *An American Theosophist*, striving in it to prevent members from going to extremes about the East and India. Bro. Swami Bhaskara Nand Saraswati then addressed the meeting in Sanscrit for five minutes, and read a paper on *One God in the Vedas*, closing with some words in Sanscrit, the rendering of which in English was given by Bro. Judge, who had consulted with the Swami beforehand.

Dr. A. Keightley then spoke on *Problems of Life and Death*, which

interested the audience, scientifically treating the question and showing that death so-called is only a manifestation of life. Mrs. Annie Besant then read the letter from the European Section and made an address upon *Practical Work for Theosophists*, drawing illustrations from the work with the poor in London of the members there. Bro. Rambo spoke of the work for children done on the Pacific Coast. Dr. La Pierre then moved that the time of Convention be altered to July instead of April. This was laid on the table on motion of Dr. Buck. The committee on practical work then reported that a League for practical work by theosophists ought to be formed by those members who are in favor of it, but not by the Convention itself, and the following persons were suggested as those who ought to start the movement; Mrs. Ver Planck, Cyrus F. Willard, Mrs. Moffett, Mrs. Buck, Miss Hillard, Miss Barnett, Geo. M. Stearns, H. T. Patterson, Mrs. Bates, William Q. Judge. Resolutions from the Toronto T. S. were received and filed.

Afternoon Session, 27th April.

The Temple floor was well filled at 2. The first speaker was H. T. Patterson, whose title was the *Voice of the Silence*. He was attentively listened to and received much applause. Bro. William Q. Judge then announced as a question from a Christian Scientist; Why is H. P. Blavatsky sick? Much laughter and applause greeted his remarks, and he closed them by asserting that to cure by the means of "mind cure" is to draw up into the mind the cause of sickness and make the mind sick. He then spoke for about half an hour on *Religion and Reform from a Theosophical View Point*, closing his remarks by asking the women to stop frivolity and compel the men to help them in charitable work. This provoked discussion, in which a lady on the floor disagreed from the speaker and a lady in the gallery said, "I agree with the speaker; when women agree with each other, men will agree with them." Dr. Buck then read a paper on the "Wisdom Religion", long, excellent, and deeply interesting. Mr. Geo. D. Ayers of Malden spoke on "Brotherhood", after which Mr. Rambo, Chairman of the Convention, made some short valedictory remarks and the Convention adjourned *sine die*.

In the evening Mrs. Besant delivered the first of her 3 lectures in Boston, "The Message of Theosophy to the Western World".

A very accomplished woman, an F. T. S., desires the position of companion and reader, or English teacher to children. Would not object to traveling. Compensation to cover expenses. Any position that would lead to good work.—Address, H. B., care The Path.

NOTICES.

I.

Forum for April, No. 22, together with Oriental Department Paper No. 3, was issued on April 15th to Members-at-large and the Secretaries of Branches in good standing.

II.

The portrait of Mrs. Besant in April PATH has been printed in brown ink and mounted on card-board, and will be sent post free for 25 cts.

III.

BRANCH PAPER No. 14, *A Practical View of Karma*, read before the Boston T. S. by Miss M. J. Barnett, was sent on April 22d to all the Secretaries save one.

IV.

The Woman's Tribune, Beatrice, Neb., publishes *in full* Mrs. Besant's lecture on "Dangers Menacing Society". Copies 5 cts. each, to be had by addressing the *Tribune* as above.

SPECIAL NOTICE.

The General Secretary, whose health has been of late greatly impaired, purposes an absence from New York during some 6 or 8 weeks, with a view to a visitation of the Branches upon the Pacific Coast and of such others as may be found practicable. Unless hindered by unforeseen obstacles, he hopes to start about May 10th. Communications from the Pacific Coast relating to this trip, *but no others*, should, after that date, be sent him Care Miss Walsh, 103 Park Ave., San Francisco; those from points East, Care Wm. S. Wing, U. P. R. R. Co., Omaha, Neb. All letters upon office business are, as usual, to be sent to Box 2659, New York City.

Never be afraid, never be sorry, and cut all doubts with the sword of Knowledge.—*Sanscrit verse.*

OM.